

Terms, \$2.50, strictly in advance. } NO. 15
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interest or pleasure in the soul which draws it aside. Conscience hesitates at first, wavers, then finally yields and becomes ever afterwards a blind guide.

walking in such ways. It is difficult to realize our danger when all is smooth sailing with us. When a man's employment is pleasant to him and affords him an abundant worldly prosperity, it is hard to realize that it may be the way of death. Few can believe when grasping eagerly after this world, that "he that is hasty to be rich shall not be innocent." We never see them expressing a thankfulness to God for having so prospered their schemes of fraud. They may be only frauds on the government, but He who has said, "thou shalt not steal," makes no exceptions in their favor. Worldly success is a snare.

which brought into his hands a large cargo of the poison in which he deals? If we cannot thank God for a possession it is not good for us to have it.

It is hard, too, for us to feel that we are going wrong when we see a great many going the same way. And in this way of death we shall never go alone. If we did we might often pause affrighted at the fearful silence. Dark forebodings might disturb the fancied security. But the great thoroughfares of destruction are thronged with immortal travelers. These highways are trodden by innumerable footsteps.

O, what an army of precious youths go down the old beaten thoroughfares year by year! They seem the right ways to them, "but the end thereof are the ways of death." Warnings of danger are lightly put aside, and too many like those in the days of Noah, who "knew not until the floods came and took them all away."

"Look how the wreck goes down, with heaven full in view!
With warnings everywhere, to guide the voyager through.
Lo! how the wreck's no down, & wonder 'tis most true,
That none are saved, & none are warned, & none are true."

Ah, these wandering wrecks! we see them every-
 where about us. Why will not the young be warned
 by them to flee from such paths of ruin. A man
 accustomed to take a glass of wine occasionally, with
 a friend, perhaps at a social party, or on New Year's
 day. He says it is a graceful, pleasant custom. A
 temperate use of these good things of God's giving is
 right and respectable. Drunkenness is disreputable
 and of course wrong. But how many temperately
 temperate people of your acquaintance do you
 know who can say of this habit, "Thus far shalt thou
 go, and no farther."

thus command himself, has he a right to lead hundreds of others into that path who cannot stop short of utter wreck of both body and soul? His example will make a hundred drunkards. The higher his position the more its influence. A wine drinking clergyman may lead a whole flock astray. He cannot shake off this responsibility. The Lord will not hold him guiltless when he comes to make inquisition for blood.

"I know one doctor of divinity," said a pastor "who does more against the cause of temperance every year, than a great many able lecturers can do for it." He never lectured in favor of wine drinking.

smile with which he regarded those who were so weak as not to allow themselves this Christian liberty, counted as much as a half dozen lectures.—*S. S. Times.*

BLESSEDNESS OF GIVING.

Giving is a free and voluntary thing, and enters therefore, into character and virtue, in which the mere receiving has no part. We receive passively, and almost because we must. The hours come to us freighted with divine benefactions, which we could

the rain descends to nurture our harvest. The wind
 moves our servants, and the waves our carriers. The
 magic forces of the fruit wait, and pant, and run
 to multiply our wealth. And the old earth unlocks her
 hidden stores, her fuel, her metals, and offers them to
 our use. All these bounties of nature are lavished
 on us, and out of them man is growing rich in com-
 fort, rich in gain. And all this is mere reception.
 We share in it whether we would or no.

It is true that men differ in the amount which they
 receive, and that this difference depends often upon
 their position in the social hierarchy.

which simply means that one man can make himself of larger contents than another; can take in and hold more of what the Divine Providence is bestowing. But this capacity has nothing to do with character. It does not reveal the man to us. It gives us some idea of his powers, and of his mental reach and superficies, but it no more indicates the soul and character than it does the body. It tells us nothing of character but only of the man's capacity to receive character than if one should tell us his exact height and weight and the color of his hair and the shape of his girl in feet and inches.

But when we come to giving, we always touch character. Giving is the soul's act. It must be done

He is happy, he is blessed, not in what betrays himself nor in what he can hold, but in what himself wills and chooses to do. Conscience was never affected by what flowed into a man's coffers. His harvest may multiply a hundred fold. His ventures on the sea may return in treasures beyond all price. Everything he touches may yield golden gains; and what withholds him takes not of these things? His self complacency, his pride, perhaps his gratitude. Conscience, that deduces moral sense, true arbiter of joy, whose approbation the sole spring of absolute happiness, stands silent by. With all this he has no concern.

feebest hand be outstretched to bestow, and conscience speaks her calm and regal benediction. Giving has touched a chord of happiness within a heart which nothing else has ever reached. It has disclosed a power till then unknown. Or let him of whom fortune, which is the world's name for Providence, has been showering her favors—let that man begin to give, not the mere overflowing of his abundance, but largely and wisely, and he too finds a fountain of delight open to him of which he never drank before. A higher manhood has roused itself within

What an immeasurable distance in character between the conscious happiness, in all that makes up earthly blessing, between that man who is grasping all that life can hold, reaching out and gathering in, or even standing passive amid the mercies God has heaped around him, and that other man who has learned to give, whose whole soul is full of purposes of kindness, whose thoughts are busy in contrivances of good will, and whose outgoings of generosity seem almost to maintain a holy emulation with the income of bounty.

The one lives like a morose among the highlands
ever drinking in the rains and dews of heaven, veg-
tating apart of no earthly good to man, save that, and
and by, its accumulations may be dug into and
burned. The other lives like a stream pouring
full flow from a fresh fountain head. It gathers as
goes from a thousand rills and hillside springs; but
yields as freely as it gathers. It puts its shoulder
to the wheel to labor. It bathes the roots of trees and
plants which nod and wave their blessings on
banks. It waters broad valleys where hamlets nestle
in the hills, scattered, or busy cities swarm.

away in the glory of the great and open sea.
Goodrich.

LIFE IN THE PULPIT.

What preachers most generally lack is life; not a imitation of voice, gesture, or style, but that electric fluid which ought to penetrate every word of a discourse, and make it as it were a living thing. The agent is invisible to the eye, but consciously felt by the soul; it has a warmth that is contagious, a

Dr. Worcester says that hope is made up of desire and expectation. The Christian's hope then embraces a desire with a hope of finally getting home.

this gift, says that it is an anchor to the soul, both sure and steadfast. Without this hope how dark and dreary would the world and all that is in it be! With it, O how pleasant is life. Though the storms of sorrow and affliction howl fiercely around us, and our little bark is tossed to and fro upon the billows of life's tempestuous ocean, yet with hope in our hearts we feel that all is well—that these storms will soon be over, and our ship have safely landed in the blessed harbor of eternal rest.

1940

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